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A

MANUEL OF CEREMONIES,

FOR THE

PERFORMANCE OF SOME

OF THE HIGHER FUNCTIONS, IN LESSER PARISH CHURCHES,

A RITUAL OF POPE BENEDICT XIII:

PERMISSU SUPERIORUM.

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A Memorial of Sacred Rites, &c.

TITLE I.

ON THE BLESSING OF CANDLES ON THE FEAST OF THE PURIFICATION OF THE BLESSED MARY VIRGIN.

CHAPTER I.

THE THINGS THAT ARE TO BE PREPARED FOR THE BLESSING, THE PROCESSION, AND MASS.

AT THE CREDENCE TABLE OF THE HIGH ALTAR.

1. *A Chalice for Mass with all the ornaments in white, unless the Festival fall upon a privileged Sunday, when purple is used.*
2. *A white Chasuble, Stole, and Maniple, or purple as in the first rule.*
3. *A Thurible, with Boat and Incense.*
4. *A vessel of Holy Water with an Aspersorium.*
5. *A plate with a small piece of bread, and vessels for washing the hands after the distribution of the Candles.*
6. *A Towel.*
7. *Cruets with wine and water, and a Lavabo towel.*
8. *Copies of this Memorial for what is to be recited during the Procession.*

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On the Altar.

1. *A purple antependium, or frontal, easily removable, and placed over a white one, in case the mass of the Blessed Mary has to be said.*
2. *A Missal on the Epistle side placed upon a purple cushion, or small book-stand.*

Near the Epistle side on the Plane.

1. *A Table covered with a white cloth, whereon are to be laid the candles to be blessed, covered in like manner with a white napkin.*
2. *A Processional Cross.*

In the Sacristy.

1. *Three Surplices for the Clerks.*
2. *An Amice, Alb, Girdle, Stole and Cope in purple colour for the Celebrant.*
3. *A Chafing dish with fire and a pair of Tongs.*

CHAPTER II.

ON THE SACRED RITES TO BE PERFORMED ON THE FESTIVAL OF THE PURIFICATION OF BLESSED MARY VIRGIN.

§ I.—On the Blessing of the Candles.

1. Towards the hour of Tierce, three Clerks in their Cassocks vest themselves in Surplices and arrange every thing as prescribed in the foregoing Chapter.
2. The Faithful are called by a joyful ringing of Bells.
3. The Celebrant, having made his preparation for Mass and washed his hands in the Sacristy, assisted by the Second and Third Clerks, puts on the Amice, Alb, Girdle, and purple Stole and Cope.

If it be a Sunday, the Celebrant thus vested, blesses Water for the Aspersion as prescribed in the Missal.

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4. In the mean time the first Clerk removes from the Altar the Flower Vases, and lights the Candles at the Altar.

5. The Celebrant, having made together with the Clerks a reverence to the Cross or other holy image in the Sacristy, preceded by the first Clerk having his hands joined together, proceeds to the Altar with his head covered, between the Second and Third Clerks bearing up his Cope.

6. Before the lowest step he delivers his Cap to the First Clerk, who, having deposited it in its place, uncovers the Candles.

7. The Celebrant, having made either a reverence to the Cross on the Plane, or a genuflection on the lowest step, if there be a Tabernacle containing the Holy Eucharist, ascends to the Altar and kisses it in the middle.

If there is to be an aspersion of Holy Water, the Celebrant, having genuflected, proceeds to the aspersion as in the Missal, and then ascends to the Altar as above.

8. After kissing the Altar, the Celebrant goes to the Epistle side always attended by the two Clerks one on each Side, as in number 5.

9. Then, with his face towards the Altar and hands joined, he says in the Ferial tone: *Dominus vobiscum,* and afterwards *Oremus* and the prayer, *Domine Sancte,* with the other four prayers.

10. In the mean time the first Clerk puts fire in the Thurible and takes the Boat.

11. Whilst the fifth prayer is being said, the Third Clerk, who was at the Celebrant's right hand, having made a genuflection at the Altar, leaves, and taking the Vessel of Holy Water from the Credence Table, goes with the Thurifer to the Celebrant.

12. When the fifth prayer is concluded, the second Clerk, who is on the Celebrant's right hand, presents to him the Boat with the usual Kisses of the hand and the spoon, and the Celebrant puts incense into the Thurible.

13. Then, receiving the Aspersorium from the Second Clerk, he thrice sprinkles the Candles, viz., in the middle, at the right and at the left hand, saying in a low voice, *Asperges me,* without the Psalm.

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14. Next he incenses the Candles thrice in like manner, saying nothing.

15. The blessing of the Candles being completed, the Celebrant, having made a due reverence at the middle of the Altar, will seat himself with his head covered on a stool placed on the top step of the Altar at the Gospel side, and with impressive words remind the people of the institution of this solemnity, the mysteries it contains, and the use of the Candles and to approach reverently to receive them.

§ II.—On the distribution of the Candles.

1. As soon as the discourse is concluded, the first Clerk takes from the table a candle for the Celebrant, and, *unless there be one present in Priest's orders*, places it on the middle of the Altar.

2. The Celebrant, having made a reverence before the Altar, genuflects on the top step with his face to the cross.

3. Whilst thus on his knees, he takes the Candle from the Altar, and delivers it to the care of the first Clerk.

If a Priest be present, he will deliver the Candle to the Celebrant standing with his face towards the people. The Priest who delivers, and the Celebrant on receiving, the Candle, will kiss it only.

4. The Celebrant then goes to the Epistle side of the Altar, and alternately with his Clerks will recite in a full and equal voice, after the manner of Regular Clerks, the Antiphon *Lumen, &c.* and the Canticle *Nunc dimittis*, &c.

5. The Antiphon *Lumen*, &c having been repeated after the *Sicut erat in principio*, &c. the Celebrant, having made an inclination to the cross, turns towards the people, and distributes the Candles, first to the Priests, if there be any present, then to the clerks arranged in a line on the verge of the top step, and the most worthy towards the Epistle side. They all kneel and kiss the candle and the hand of the Celebrant.

6. Then the Celebrant making a reverence to the Altar proceeds, attended by his Clerks on each side, to the Epistle corner of the Sanctuary Rails.

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7. Then he begins to distribute the Candles, to the Males first, then to the Females, the third Clerk presenting them to him at his left hand as they are brought by the first Clerk.

8. At the conclusion of the distribution the Celebrant will wash his hands on the plane of the Epistle, the first Clerk pouring the water, and the other two serving the towel.

9. Having washed his hands, the Celebrant goes to the Altar, by the longer way, and, after making a genuflection in the centre, he proceeds to the Book at the Epistle side.

10. There with his Clerks he will recite aloud the Antiphon *Exurge Domine*, &c.

11. Then remaining in the same place he adds: *Oremus*, and, if it be after Septuagesima and not on a Sunday, he genuflects together with the attendants and says, *Flectamus genua;* the second Clerk first rising and saying: *Levate.*

12. The Celebrant afterwards says the prayer: *Exaudi quæsumus Domine*, &c. always keeping his hands joined as above prescribed.

§ III.—On the Procession.

1. The prayer being concluded, the Celebrant advances to the middle of the Altar, and there receives from the first Clerk his candle lighted, and a copy of this Memorial, or a Ritual to recite the Antiphons during the Procession

2. The two other Clerks in like manner take their Candles lighted and copies of this Ritual.

3. The Celebrant turns to the people and says: *Procedamus in pace:* and the Clerks answer: *In nomine Christi. Amen.*

4, The Celebrant begins to recite the Antiphon *Adorna*, &c. as below, and continues the other Antiphons alternately with the assistant Clerks.

5. When the above answer: *In nomine Christi. Amen*, has been made, the first Clerk takes the Processional Cross, and genuflecting before the Altar, turns to the people, and proceeds, according to the custom, either outside the church or only inside, and

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leads the Procession to his own right hand, returning by a circuit to the front of the Altar.

6. The Celebrant follows with his head covered attended by the Clerks, and reciting with them the following Antiphons, which have been divided into verses for the greater convenience of being sung.

Ant. Adorna thalamum tuum, Sion : et suscipe Regem Christum.

Amplectere Mariam : quæ est cælestis porta.

Ipsa enim portat Regem gloriæ, novi luminis.

Subsistit Virgo, adducens manibus Filium : ante luciferum genitum.

Quem accipiens Simeon in ulnas suas prædicavit populis: Dominum eum esse vitæ, et mortis, et Salvatorem mundi.

Responsum accepit Simeon a Spiritu Sancto: non visurum se mortem nisi videret Christum Domini.

Et cum inducerent Puerum in templum: accepit eum in ulnas suas, et benedixit Deum, et dixit.

Nunc dimittis servum Domine: Secundum verbum tuum in pace.

Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo: ipse accepit eum in ulnas suas.

Antiphon. Adorn thy couch, O Sion: and receive Christ the King.

Embrace Mary, who is the gate of heaven.

For she bears in her arms the King of glory, the new light.

She is still a Virgin, although she holds in her hands her Son, begotten before the day-star.

Whom Simeon taking into his arms proclaimed to the people to be the Lord of life and death, and the Saviour of the world.

Simeon received a promise from the Holy Ghost that he should not see death until he had beheld the anointed of the Lord.

And when they brought the child into the Temple, he took him in his hands and blessed God, saying:

Now, O Lord, dost thou dismiss thy servant, according to thy word, in peace.

When his parents brought the Child Jesus to do for him according to the custom of the Law, he received him into his arms.

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7. On re-entering the church, if the procession had gone outside, or if not, on entering the rails of the Presbytery, the following Response is recited.

Resp. Obtulerunt Domino par turturum : aut duos pullos columbarum.	*Response.* They offered to the Lord a pair of turtles, or two young pigeons
Sicut scriptum est: in lege Domini.	As it hath been written in the Law of the Lord.
Postquam impletæ sunt dies Purgationis Mariæ : secundum legem Moysi.	When the days of the purification of Mary were fulfilled, according to the Law of Moses.
Tulerunt Jesum in Jerusalem : ut sisterent eum Domino.	They took Jesus to Jerusalem, to offer him to the Lord.
Sicut scriptum est : in lege Domini.	As it hath been written in the Law of the Lord.
Gloria Patri, et Filio : et Spiritui Sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
Sicut scriptum est : in lege Domini.	As it hath been written in the Law of the Lord.

8. The cross-bearer, having made a genuflection before the Altar, returns the Cross to its place.

9. The Celebrant finishes the Response before the Altar.

§ IV.—On the Mass after the Procession.

1. The Response being concluded, the first Clerk receives the Candles from the Celebrant and the other Clerks, extinguishes them, and lays them on the Credence Table.

2. The Celebrant, having made a reverence to the Altar, goes to the plane of the Epistle, the place where the seats are at High Mass; and with the help of the second and third Clerks takes off his Cope and purple Stole, and puts on a white Maniple, Stole and Chasuble, if Mass of the Blessed Mary is to be said : otherwise, having taken off the Cope, he puts on a purple Maniple and Chasuble for the Mass of the Sunday.

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3. In the meantime, *if Mass is to be said of the Festival,* the first Clerk removes the purple antependium or frontal from the Altar, and places the Flower Vases between the Candlesticks.

4. The Celebrant begins Mass, during which, if it be of the Festival, the Clerks will hold their candles lighted during the Gospel, and from the Elevation to the Communion.

5. At the conclusion of Mass, the Celebrant, preceded by the Clerks returns with his hands joined to the Sacristy.

6. He there unvests and makes his thanksgiving as usual.

7. The Clerks carry every thing from the Altar and the Credence Table into the Sacristy, and put all in their proper places.

TITLE II.

ON ASH-WEDNESDAY.

CHAPTER I.

THE THINGS WHICH ARE TO BE PREPARED FOR THE BLESSING OF THE ASHES AND FOR MASS.

AT THE CREDENCE TABLE OF THE HIGH ALTAR.

1. *A Chalice for Mass with purple veil and Burse.*
2. *A purple Maniple and Chasuble.*
3. *A Thurible with Boat and Incense.*
4. *A vessel of Holy Water with Aspersorium.*
5. *A plate with a little bread and vessels for washing the hands after the distribution of the Ashes.*
6. *A Towel.*
7. *Cruets with wine aad water and Lavabo Towel.*

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At the Altar.

1. *The Altar is to be furnished with a purple cover, a Cross, and Candlesticks with Candles, but without Flower Vases.*

2. *A Missal at the Epistle side upon a purple cushion or stand.*

3. *A vessel, made of silver or of some other handsome material, with ashes produced from some blessed palms of the preceding Palm Sunday burnt, reduced to a fine powder, and dry: the vessel either to have a lid of the same material as itself, or to be covered with a purple veil, and placed between the Missal and the end of the Altar.*

In the Sacristy.

1. *Three surplices for the Clerks.*

2. *An Amice, Alb, Girdle, Stole and Cope of purple colour.*

3. *A chafing-dish with lighted charcoal and tongs.*

CHAPTER II.

ON THE MANNER OF PERFORMING THE SACRED RITES OF ASH-WEDNESDAY.

§ I.

1. All things being arranged as above by Clerks in their surplices, at the proper hour the bells are rung as usual to call the people to Church.

2. The Celebrant in the Sacristy, having washed his hands, with the assistance of the second and third Clerks puts on the Amice, Alb, Girdle, Stole and purple Cope.

3. The first Clerk lights the Candles at the Altar and returns to the Sacristy.

4. Having made a reverence to the Cross or sacred image in the Sacristy all go in procession to the High Altar.

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5. The first Clerk leads the way with his hands joined, and the Celebrant with his head covered follows between the second and third Clerks.

6. On reaching the Altar the Celebrant delivers his cap to the first Clerk, and makes a due reverence to the Altar.

7. He ascends to the Altar between the second and third Clerks and kisses it in the centre.

8. In the mean time the first Clerk, having disposed of the Cap, uncovers the Ashes.

9. The Celebrant moves to the Epistle side, and recites together with his Clerks the Antiphon *Exaudi*, &c.

10. In the meantime the first Clerk prepares the Thurible with fire.

11. The Antiphon *Exaudi* having been repeated the Celebrant, remaining in the same place and without turning to the people, says in the ferial tone and with his hands joined: *Dominus vobiscum*, and the four prayers in the Missal.

12. Whilst the fourth prayer is being said, the third Clerk, having genuflected to the Altar, goes for the vessel of Holy Water, and together with the Clerical Thurifer approaches the Celebrant.

13. The Celebrant puts incense into the Thurible assisted by the second Clerk, and then in the usual manner sprinkles and incenses the Ashes.

14. The blessing being completed, the Vessel of Ashes is placed on the middle of the Altar.

15. The Celebrant, sitting as on other occasions at the top step, makes a discourse to the people on the blessing and use of the Ashes on this day.

§ On the Imposition of the Ashes.

1. The Celebrant, *in the absence of any other Priest*, having made a genuflection, kneels down in the middle of the top step.

2. Whilst thus kneeling he puts Ashes on his own forehead in the form of a cross, saying nothing.

If another Priest be present, he approaches the Altar without a Stole, and puts Ashes upon the

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Celebrant, (who will stand with his head inclined and his face turned toward the people) saying: Memento homo quia pulvis es et in pulverem reverteris.

3. As soon as the Celebrant has received the Ashes, he turns to the Missal at the Epistle side, and together with the Clerks as above, recites the Antiphon *Immutemur* &c. to the end.

4. Then he puts Ashes on all the Clerks arranged on the edge of the top step, the first towards the Epistle side, saying: *Memento homo*, &c.

5. The Celebrant, having made a reverence to the Altar, attended by the second and third Clerk one on each side, goes to the rails of the Sanctuary on the Epistle side, and puts Ashes first on the Males, then on the Females.

6. The imposition of the Ashes being concluded, the Celebrant on the plane of the Epistle assisted by the Clerks cleanses his hands with water and the piece of bread and wipes them.

7. He then ascends the Altar by the longer way, and having made a genuflection in the middle goes to the Epistle side.

8. Then, with his face to the Altar and his hands joined, he says: *Dominus vobiscum* and the Prayer: *Concede nobis Domine*, &c: and making a reverence to the Altar at the same place, he descends to the plane of the Epistle.

§ On the Mass.

1. The Celebrant being on the plane of the Epistle and near the seat, with the help of his Clerks takes off the Cope, and puts on the Maniple, and sits down for a short time.

2. The Celebrant proceeds to say Mass, in which all is done as prescribed in the Missal.

3. At the end of Mass, the Celebrant, preceded by the Clerks and with his hands joined, returns to the Sacristy, where he unvests and makes his thanksgiving to God.

4. The Clerks convey all things into the Sacristy and put them by.

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TITLE III.

ON PALM SUNDAY.

CHAPTER I.

THE THINGS TO BE PREPARED FOR THE SACRED FUNCTIONS OF THIS SUNDAY.

At the Credence Table of the High Altar.

1. *A Chalice for Mass with all the Ornaments in purple.*
2. *A purple maniple and Chasuble.*
3. *A Thurible with Boat and Incense.*
4. *A jug and basin for washing hands.*
5. *A Towel.*
6. *Cruets with wine and water and Lavabo Towel.*
7. *Copies of this memorial for what has to be recited during the Procession.*

At the Altar.

1. *A purple antipendium or frontal.*
2. *A missal placed at the Epistle side upon a purple cushion or book-stand.*
3. *Palm Branches between the Candlesticks instead of the Flower Vases.*

Near the Epistle side on the Plane.

1. *A Table covered with a white cloth, and upon it the Palms which are to be blessed.*
2. *A Processional cross covered with a purple veil, and a piece of purple tape for tying a Palm to the summit of the cross.*

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In the Sacristy.

1. *Three Surplices for the Clerks.*
2. *An Amice, Alb, Girdle, Stole and Cope of purple for the Celebrant.*
3. *A chafing-dish with fire and tongs.*
4. *A Vessel of Holy Water with Aspersorium.*

CHAPTER II.

On the sacred rites to be performed on Palm Sunday.

§ I. On the Blessing of the Palms.

1. All things being duly prepared, at the proper hour the people are assembled by a festive ringing of bells.

2. The Celebrant in the Sacristy, assisted by the second and third Clerk, puts on an Amice, Alb, Girdle, Stole and Cope of purple.

3. He blesses water according to the Missal, and in the mean time the first Clerk lights the Candles at the Altar.

4. The Celebrant, preceded by the first Clerk bearing the Vessel of newly blessed water, proceeds to the Altar with his head covered attended by the second and third Clerk one on each side, and kneels down at the lowest step for the aspersion of the holy water.

5. The aspersion is made in the usual form, after which the first Clerk replaces the Missal upon the stand at the Epistle corner of the Altar.

6. The first Clerk takes the maniple from the Credence Table and puts it on the left arm of the Celebrant.

7. The Celebrant between the Clerks as in No. 4 ascends to the Altar and kisses it in the centre: then at the Epistle side begins in a firm and equal voice the Antiphon *Hosanna*, &c., which he continues accompanied by the Clerks.

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8. Standing in the same place he says with his hands joined *Dominus vobiscum*, and then the prayer, *Deus quem diligere*, &c.

9. The prayer is followed by the Lesson, after which he recites with the Clerks the Response: *Collegerunt*, &c. *In monte Oliveti*, &c.

10. Having said at the same place: *Munda cor meum*, he reads the Gospel and kisses the Text at the end, and then puts off his maniple.

11. He next says: *Dominus vobiscum*, the Prayer and Preface, always keeping his hands joined as well at these as at the following prayers.

12. The Clerks say: *Sanctus, Sanctus*, &c.

13. The Celebrant, having premised *Dominus vobiscum*, adds the five other prayers.

14. In the meantime the first Clerk puts fire in the Thurible, and takes the Boat.

15. Whilst the fifth Prayer is being said, the third Clerk, having genuflected at the Altar, takes rom the Credence Table the Vessel of Holy Water, and together with the Thurifer approaches the Celebrant.

16. The Celebrant, assisted by the second Clerk, puts incense into the Thurible with the blessing and the kisses of the hand and spoon.

17. He then thrice sprinkles the Palms, saying in a low voice, *Asperges me*, &c., without the Psalm, and afterwards incenses them.

18. The Celebrant again says *Dominus vobiscum* and the sixth prayer.

19. The first Clerk puts away the Thurible, and he third is at the left hand of the Celebrant.

20. The Celebrant sits down and makes a discourse suited to the solemnity.

§ II. On the Distribution of the Palms.

1. The first Clerk takes from the Credence Table the Palms for the Celebrant and the Clerks, and lays them upon the Altar.

2. The Celebrant after making a genuflection to the Blessed Sacrament, kneels down at the middle of the Altar.

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3. Whilst kneeling he takes a Palm from the Altar, kisses it, and gives it to the care of the first Clerk.

If a Priest be present, he will give a Palm to the Celebrant, in the same manner as was directed respecting the Candle on the feast of the Purification.

4. The Celebrant goes to the Epistle side, and with his Clerks recites the Antiphons: *Pueri Hebræorum*, &c.

5. Then, after making a genuflection in the middle, he turns to the people, and distributes Palms, first to the Priests, *if any be present*, then to the Clerks kneeling on the top step, and the first worthy the nearest to the Epistle corner, who all kiss first the Palm, then the hand of the Celebrant.

6. The Celebrant descends from the Altar, and, having made a reverence, goes to the Altar Rails towards the Epistle side.

7. There, as the first Clerk presents him Palms on his left hand, the Celebrant distributes them to the people, first to the Males, then to the Females.

8. The distribution being concluded, the Celebrant washes his hands on the plane of the Epistle assisted by the Clerks.

9. He goes by the long way to the Altar, and at the Epistle side says, *Dominus vobiscum*, and the last prayer.

10. In the meantime the first Clerk places and fastens with the purple tape one of the Palms on the top of the Processional Cross.

11. At the conclusion of the Prayer, the first Clerk presents to the Celebrant and the other two Clerks their Palms and copies of this Memorial for what has to be recited during the Procession.

§ III. On the Procession.

1. The Celebrant holding a Palm in his hands, turns to the people and says at the centre of the Altar: *Procedamus in pace;* and the Clerks answer: *In nomine Christi, Amen.* and the Celebrant begins: *Cum appropinquaret*, &c.

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2. The Procession commences, preceded by the first Clerk bearing the cross: the Celebrant follows between the two other Clerks reciting alternately with them and in a firm voice the following Antiphons divided into verses.

Antiphona.

Cum appropinquaret Dominus Jerusalem; misit duos ex discipulis suis, dicens.

Ite in castellum quod contra vos est: et invenietis pullum asinæ alligatum, super quem nullus hominum sedit.

Solvite eum: et adducite mihi.

Si quis vos interrogaverit: dicite, opus Domino est.

Solventes adduxerunt ad Jesum; et imposuerunt ille vestimenta sua, et sedit super eum.

Alii expandebant vestimenta sua in via: alii ramos de arboribus sternebant.

Et qui sequebantur clamabant: Hosanna, benedictus qui venit in nomine Domini.

Benedictum regnum Patris nostri David: Hosanna in excelsis, miserere nobis Fili David.

Alia Antiphona.

Cum audisset populus, quia Jesus venit Jerosolymam: acceperunt ramos Palmarum.

Antiphon.

When the Lord drew nigh to Jerusalem, he sent two of his disciples, saying:

Go into the village that is over against you, and you will find an Ass's colt tied, upon which no one hath ridden.

Loose it and bring it to me.

If any one shall ask you: say, the Lord hath need of it.

Then loosing it they brought it to Jesus: and they put their garments upon it, and he mounted it.

Others spread their garments on the road: others strewed branches from the trees.

And those that followed cried aloud: Hosanna, blessed is he that cometh in the name of the Lord.

Blessed is the kingdom of our Father David: Hosanna in the highest, have mercy on us, O son of David.

Another Antiphon.

When the people had heard that Jesus was coming to Jerusalem, they took Palm branches.

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Et exierunt ei obviam: et clamabant pueri, dicentes.

Hic est: qui venturus est in salutem populi.

Hic est salus nostra: et redemptio Israel.

Quantus est iste: cui Throni et Dominationes occurrunt.

Noli timere filia Sion, ecce Rex tuus venit tibi sedens super pullum asinæ: sicut scriptum est.

Salve Rex fabricator Mundi: qui venisti redimere nos.

Alia Antiphona.

Ante sex dies solemnis Paschæ: quando venit Dominus in civitatem Jerusalem.

Occurrerunt ei pueri: et in manibus portabant ramos Palmarum.

Et clamabant voce magna dicentes: Hosanna in excelsis.

Benedictus qui venisti in multitudine misericordiæ tuæ: Hosanna in excelsis.

Alia Antiphona.

Occurrunt turbæ cum floribus et Palmis Redemptori obviam: et victori triumphanti digna dant obsequia.

Filium Dei ore gentes prædicant: et laudem

And went forth to meet him: and the children cried out, saying:

This is he: that is to come for the salvation of the people.

He is our salvation, and the redemption of Israel.

How great is he; whom the Thrones and Dominations go forth to meet.

Fear not, O daughter of Sion: behold thy king cometh to thee, mounted on an ass's colt: as it is written.

Hail O king creator of the world: who art come to redeem us.

Another Antiphon.

Six days before the solemnity of the Passover: when the Lord was coming to the city of Jerusalem.

The children met him: and carried Palm branches in their hands.

And they cried with a loud voice, saying: Hosanna in the highest.

Blessed art thou, who art come in the multitude of thy mercy: Hosanna in the highest.

Another Antiphon.

Multitudes go forth with flowers and Palms to meet the Redeemer: and to pay the homage due to a triumphant conqueror.

Nations proclaim the Son of God: and voices

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Christi voces tonant per nubilia, Hosanna in excelsis.

Alia Antiphona.

Cum angelis et pueris fideles inveniamur: triumphatori mortis clamantes, Hosanna in excelsis.

Alia Antiphona.

Turba multa, quæ convenerat ad diem festum, clamabat Domino: Benedictus qui venit in nomine Domini, Hosanna in excelsis.

sound in the air the praise of Christ, Hosanna in the highest.

Another Antiphon.

Let us be found faithful with the angels and the children: crying out to conqueror of death, Hosanna in the highest.

Another Antiphon.

A great multitude that had met together for the festival cried out to the Lord: Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

I. The first Clerk with the cross stops before the principal door with his face towards it.

2, The second and third Clerk enter the Church, and with the door closed and standing with their faces towards the Procession, say:

Gloria, laus, et honor tibi sit Rex Christe Redemptor: cui puerile decus prompsit Hosanna pium.

To thee, O Christ, be glory, praises loud: To the Hosanna cried the Jewish crowd.

3. The Celebrant outside the Church, with his face to the door repeats with his head covered.

Cel. Gloria, laus, et honor tibi sit Rex Christe Redemptor: cui puerile decus prompsit Hosanna pium.

Cel. To thee, O Christ, &c.

Clerks. Israel es tu Rex, Davidis inclyta proles: nomine qui in Domini, Rex benedicte venis.

Clerks. We Israel's monarch, David's son proclaim: Thou com'st, blest King, in God's most holy name.

Cel. Gloria laus, &c.

Cel. To thee, O Christ, &c.

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Clerks. Cætus in excelsis te laudat cælicus omnis: Et mortalis homo, et cuncta creata simul.

Cel. Gloria, laus, &c.

Clerks. Plebs Hebræa tibi cum palmis obvia venit: cum prece, voto, hymnis, adsumus ecce tibi.

Cel. Gloria, laus, &c.

Clerks. Hi tibi passuro solvebant munia laudis: nos tibi regnanti pangimus ecce melos.

Cel. Gloria, laus, &c.

Clerks. Hi placuere tibi, placeat devotio nostra: Rex bone, Rex clemens, cui bona cuncta placent.

Cel. Gloria, laus. &c.

Clerks. Angels and men in one harmonious choir: To sing thy everlasting praise conspire.

Cel. To thee, O Christ, &c.

Clerks. Thee Israel's children meet with conquering Palms: To thee our vows we pay in loudest Psalms.

Cel. To thee, O Christ, &c.

Clerks. For thee on earth with Boughs they strewed the way: To thee in Heaven we sing melodious praise.

Cel. To thee, O Christ, &c.

Clerks. Accept this tribute, which to thee we bring: As thou didst theirs, O good and gracious king.

Cel. To thee, O Christ, &c.

4. At the conclusion of the verses, the first Clerk strikes the bottom of the door with the foot of the cross so that the noise may be heard within: and the two Clerks within the Church open the door and place themselves one on each side of the doorway.

5. The first Clerk with the cross enters the Church, and the Celebrant following begins the Response: *Ingrediente Domino,* &c.

6. The second and third Clerk receive the Celebrant, and placing him in the centre they repeat with him the Response.

Ingrediente Domino in sanctam civitatem: Hebræorum pueri resurrectionem vitæ pronunciantes:

As the Lord entered the holy city; the Hebrew children declaring the resurrection of life:

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Cum ramis Palmarum: Hosanna clamabant in excelsis.	With Palm-branches cried out: Hosanna in the highest.
Cum que audissent quod Jesus veniret Jerosolymam: exierunt obviam ei.	When they heard that Jesus was come to Jerusalem; they went out to meet him.
Cum ramis Palmarum: Hosanna clamabant in excelsis	And with Palm-branches cried out: Hosanna in the highest.

7. The Procession and Response are concluded before the high altar.

8. The first Clerk puts away the cross, and then receives the Palms from the Celebrant and the other Clerks.

9. The Celebrant on the plane of the Epistle, where the seats are placed at mass, puts off the Cope, and vests himself with the maniple and chasuble, and sits down for a short time.

10. The Celebrant proceeds to celebrate mass, during which the Clerks may hold their Palms in their hands whilst the Passion is read, and again at the end of mass when the Gospel of St. John is read: *In principio*, &c.

11. At the conclusion of mass the Celebrant preceded by the Clerks returns to the Sacristy with his hands joined.

12. He there unvests and makes his thanksgiving.

13. The Clerks carry every thing from the Altar and Credence Table, put them in their places, and modestly retire.

TITLE IV.
ON MAUNDAY THURSDAY.

CHAPTER I.

THE THINGS TO BE PREPARED FOR THE FUNCTIONS OF THIS DAY.

At the Altar.

1. *The Altar adorned as for a festival, and with a white antipendium or frontal.*

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2. *The crucifix covered with a white veil.*

3. *A missal upon a white cushion or stand at the Epistle side.*

At the Credence Table.

1. *A Chalice for Mass with white ornaments and two hosts.*

2. *Another Chalice with Pall, Paten, white veil and a piece of white silk ribbon.*

3. *A pix with particles to be consecrated for the communion of the people and the sick.*

4. *Cruets with wine and water and Lavabo Towel.*

5. *A Processional cross covered with a purple veil.*

6. *A Thurible and Boat.*

7. *A white Superhumerale.*

8. *A long communion cloth to be spread at the rails for the communion of the people.*

9. *A Canopy for the Procession placed outside the altar rails.*

In the Sacristy.

1. *Three Surplices for the Clerks.*

2. *An Amice, Alb, Girdle, Maniple, Stole and Chasuble in white.*

3. *A white Cope.*

4. *A purple Stole.*

5. *A Chafing-dish with fire and tongs.*

6. *Torches or Candles for the Procession.*

In the small Chapel prepared for the reception of the Blessed Sacrament.

1. *The place itself distinct from the High Altar, and adorned in a becoming manner with rich hangings (not black,) lights and flowers; but without Relics or representations of Saints.*

2. *Upon the Altar to be there erected an elegant Tabernacle with lock and key for preserving the Chalice.*

3. *A Corporal spread within the Tabernacle.*

4. *Another Corporal upon the Altar.*

5. *A pair of steps to reach to put the Chalice in the Tabernacle.*

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CHAPTER II.

THE SACRED RITES TO BE PERFORMED ON MAUNDAY THURSDAY.

§ I.—On the Mass as far as the Procession.

1. A harmonious sound of bells to assemble the people.

2. The Clerks in surplices arrange all things in their places as above.

3. The Rector in the meantime is hearing the confessions of his Parishioners.

4. At the proper hour the Rector of the church prepares for celebrating Mass by putting on the white vestments.

5. The first Clerk lights the Candles at the high altar, places the chalice in the centre and behind it the Pix containing the particles.

6. The Celebrant preceded by the first Clerk and after him the second and third abreast with their hands joined, goes with his head covered to the Altar for Mass.

7. He begins Mass omitting in the Confession the Psalm *Judica me Deus* &c. and *Gloria Patri.*

8. At the *Gloria in excelsis* the bells are rung, which are thenceforth silent until Holy Saturday.

9. Besides the usual Host another is consecrated, and particles for the Communion of the people and the sick.

10. *Agnus Dei* is said as usual, although in solemn Mass the Pax is not to be given.

11. The Celebrant after receiving the Chalice covers it, and then places the other Chalice in the centre of the Corporal and uncovers it.

12. He genuflects, and puts the other consecrated host in the Chalice, covers it with the Pall, and the Paten inverted, spreads the veil over it and genuflects.

13. He takes the Pix and places it in front of the veiled Chalice: he uncovers it, and having made a genuflection moves to the Gospel side with his face turned towards the Epistle side.

14. A Clerk kneeling at the Epistle side (all the other Clerks and the people likewise kneeling) says: *Confiteor Deo* &c. and the Celebrant adds *Misereatur vestri,* &c. and *Indulgentiam,* &c. as usual.

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15. The Celebrant going to the middle genuflects and taking the Pix turns to the communicants and says thrice in the usual way; *Ecce Agnus Dei*, &c.

16. The Clerks are communicated at the Altar: then the males and females at the Rails with a cloth spread before their breasts.

17. At the conclusion of the communion the Celebrant covers the Pix at the Altar and places it in the Tabernacle.

18. Then having said *Quod ore*, &c. he takes the first ablution, and after making a genuflection he purifies his fingers over the Chalice and over the Altar as usual, and returning to the centre genuflects and takes the ablution of the fingers.

19. The chalice used at Mass is carried to the Credence Table: the candles in the chapel of the Sepulchre are lighted: the Canopy is got in readiness, and candles are distributed to the bearers, who may be either the members of a Confraternity, if there be any, or such of the people as are most willing to render their services.

20. The Celebrant continues the Mass, in which the following directions are to be observed:

Having dried the chalice he genuflects, goes to the Epistle corner and reads the *Communion*.

He returns to the middle, genuflects, kisses the Altar, and moving towards the Gospel side says: *Dominus vobiscum*.

He returns to the centre, genuflects, and passes on to the Epistle side, where he reads the *Post communion*.

He goes again to the centre, genuflects, kisses the Altar, turns as before and says: *Dominus vobiscum*, and *Ite Missa est*.

He turns to the centre, genuflects, says: *Placeat*, &c. kisses the Altar, says *Benedicat vos*, &c. and genuflects.

He turns to the Gospel side, gives the blessing, and without making a circle turns again to the Gospel side, and does not go to the centre.

He says the Gospel of St. John, at which he signs the book or the card, but not the Altar.

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At *Verbum caro factum est* &c. he genuflects towards the Sacrament.

21. Mass being concluded, the Celebrant goes to the centre, genuflects, and proceeds by the short way to the plane of the Epistle.

22. There assisted by the Clerks he puts off the Chasuble and Maniple, and takes a white Cope.

§ II.—On the Procession of the B. Sacrament to the little Chapel.

1. The Celebrant goes to the Altar, and having genuflected on the plane, he will pray kneeling on the bottom step.

2. The first Clerk takes the Thurible with Fire, and the Boat of Incense, and goes to the Celebrant.

3. The Celebrant rising up, puts incense in the Thurible with the blessing, the second Clerk serving the Boat without the Kisses of the hand and spoon.

4. The Celebrant ascends the Altar steps, and kneeling incenses the B. Sacrament in the Chalice.

5. Then having put on the Superhumerale he rises up and goes to the Altar Table: he genuflects, rises *and for fear of accident secures the chalice veil with a ligature of white silk ribbon.*

6. Putting his left hand under the veil he takes hold of the Chalice by the knot, and places his right hand upon the Chalice, over which the second clerk spreads both ends of the Superhumerale.

7. The Celebrant with the Chalice in his hands turns his back to the altar, and begins the Hymn *Pange Lingua*, &c.

8. The Procession is made in the following order to the Chapel of the Sepulchre.

First: the members of the Confraternity or other devout men with candles.

Second: the Processional cross borne by the third Clerk.

Third: the first Clerk with the Thurible incensing.

Fourth: the Celebrant under the Canopy: and at his left hand the second Clerk bearing up the extremity of his vestments in front whilst he descends or ascends steps: both reciting the Hymn: *Pange Lingua*, &c.,

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9. As those forming the Procession arrive at the Chapel they arrange themselves on each side in such a manner that the Thurifer and the Celebrant under the canopy may pass between them.

10. The Ensign and Cross Bearers station themselves opposite the Chapel.

11. The Celebrant ascends the altar of the chapel, and places the chalice upon the altar: he genuflects, descends one step, and kneeling down on the top step takes off the Superhumerale.

12. In the meantime the Canopy-bearers carry it away to some convenient place.

13. The Celebrant rising up again puts Incense in the Thurible without the blessing and without kisses: and kneeling on the top step incenses the B. Sacrament, and the Clerks recite the verse *Tantum ergo Sacramentum*, &c.

14. Having disposed of the Thurible the Celebrant rises up, goes to the altar, genuflects, and taking the chalice places it in the Tabernacle, the second Clerk serving the steps, if necessary.

15. He again genuflects, and afterwards shuts the Tabernacle: he genuflects and descends to the plane of the Chapel.

16. The Celebrant kneels on the lowest step of the altar, and after praying a short time rises up, and having genuflected on both knees on the plane, preceded by the cross and between the attendant Clerks, returns to the altar with his head covered.

§ III. On conveying the Pix.

1. When all have arrived at the Altar, the cross is set aside, and the second and third Clerk take lighted candles.

2. The Celebrant, having genuflected, ascends the Altar, takes the Pix containing particles from the Tabernacle, sets it on the Corporal and genuflects.

3. He descends and kneels on the top step, and receives the Superhumerale from the first Clerk.

4. He ascends to the Altar, genuflects, and with his hands veiled takes the Pix, and being preceded by the Clerks with lighted candles, carries the Pix

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to the altar of the Sepulchre, places it upon the altar and then genuflects.

5. He then descends, kneels on the top step, where by the assistance of the Clerks he disposes of the Superhumerale; again ascends and genuflects: opens the Tabernacle and deposits therein the Pix behind the Chalice.

6. He genuflects, and closes the Tabernacle, and having prayed on the lowest step, he genuflects on both knees on the plane, and returns, with his head covered, to the Sacristy.

7. There he puts off his white Cope and Stole, and takes a purple Stole only.

§ IV. On the Stripping of the Altars.

1. The Celebrant being prepared as above attended by the Clerks with their hands joined, goes to the Altar.

2. When arrived at the plane standing thereon he begins in a firm voice the Antiphon *Diviserunt tibi*, which he continues together with the Psalm *Deus Deus meus respice in me*, &c., reciting it with he Clerks.

3. In the meantime the Celebrant ascends to the Altar, which he uncovers, removing both the upper altar cloth and the others.

4. The Clerks take the cloths, and remove from the Altar the Flower Vases, &c., so that nothing may remain except the crucifix and the candlesticks with the candles extinguished.

5. The Celebrant having stripped the High Altar, proceeds to strip the others, if there be any more.

6. When the Altars are all stripped, the Celebrant returns to the High Altar, where he says the last verse of the Psalm, and repeats the Antiphon.

7. The Celebrant then rises up, and having made a reverence to the cross, the Clerks genuflecting, he returns to the Sacristy.

8. There he unvests, and having made his thanksgiving as usual, orders all things to be put in their places.

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9. The first Clerk will remove from the Cross at the High Altar the white cover and leave the usual purple one.

10. The Pastor will take care that there shall always be persons to pray before the B. Sacrament in the Chapel of the Sepulchre, and that a suitable number of candles be always burning.

TITLE V.

ON GOOD FRIDAY.

CHAPTER I.

ON THE THINGS TO BE PREPARED FOR THE OFFICE OF THIS DAY.

At the High Altar.

1. *The Altar itself entirely bare, with six candlesticks having in them candles of common wax not lighted.*

2. *A cross made of wood upon the Altar, and covered with a veil that can easily be undone and removed.*

3. *A purple cushion on the second step of the Altar.*

At the Credence Table of the High Altar.

1. *A linen cover not larger than the surface of the Credence Table.*

2. *One altar cloth, of the same dimensions as the Altar Table, folded up.*

3. *A Book-stand with Missal.*

4. *A black burse, with Corporal, Pall and Mundatory.*

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5. *A Thurible with Boat and Incense.*
6. *A black veil for the chalice at the end of the office.*
7. *The Cruets with wine and water, and Lavabo Towel.*
8. *A silver dish for the offerings.*

Near the Credence Table.

1. *A carpet, purple cushion, a white cloth with a border of purple silk.*
2. *A Processional Cross.*

In the Chapel of the Sepulchre.

1. *A Corporal spread out upon the Altar.*
2. *A white superhumerale.*
3. *A white canopy.*
4. *Torches and Candles for the Procession.*

In the Sacristy.

1. *Three surplices for the Clerks.*
2. *An Amice, Alb, Girdle, Maniple, Stole and Chasuble in black.*
3. *A chafing dish with fire and tongs.*

CHAPTER II.

On the sacred rites to be performed on Good Friday.

§ I.—On the beginning of the Office to the uncovering of the Cross.

1. At the proper hour the signal is given with a Rattle, and the Celebrant and Clerks put on their surplices in the Sacristy, and all things are arranged as above.

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2. The Celebrant having washed his hands, vests himself in the Amice, Alb, Girdle, Maniple, Stole, and Chasuble of black colour.

3. Preceded by the Clerks with their hands joined he goes with his head covered to the High Altar.

4. Having taken off his cap he kneels down on the altar plane, then prostrates on the cushion placed on the second step, and prays during the space of one *Miserere.*

5. The first Clerk bringing the altar cloth spreads it with the help of the second Clerk lengthwise upon the Altar, but not opening it out breadthwise: in such manner that the fold may be towards the middle of the Altar, and the parts to be unfolded towards the front of the Altar.

6. The third Clerk places the Book-stand with the Missal at the Epistle side.

7. The Celebrant rises from the prostration, and, the cushion being removed by a Clerk, he ascends to the Altar and kisses it in the centre.

8. Going to the Epistle side he reads the first Lesson with the Tract.

9. Then he says: *Oremus,* and genuflecting with all the assistants, *Flectamus genua:* and the second Clerk rising first says, *Levate,* and the Celebrant says the Prayer: *Deus a quo;* &c.

10. He then reads the second Lesson, the Tract following it, and the Passion.

11. Having said in the same place: *Munda cor meum,* &c., he continues that part which ought to be sung in the Gospel tone.

12. At the end he does not kiss the Book, but immediately (unless there is to be a sermon on the Passion) begins at the same Epistle side the Admonitions and Prayers prescribed in the Missal.

13. Before each of the Prayers, with the exception of the eighth, the Celebrant genuflecting, as do also the rest, says *Flectamus Genua,* and the second Clerk rising before all says, *Levate.*

14. Towards the close of the Prayers, the first Clerk, assisted by the third, extends upon the first steps of the Altar the purple cushion, along which they spread the white cloth with purple border.

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§ II.—On the uncovering and adoration of the Cross.

1. At the conclusion of the prayers, the Celebrant standing at the same corner of the Epistle puts off his Chasuble only.

2. He then genuflects at the middle of the Altar and takes the cross, and the first Clerk takes the Missal.

3. The Celebrant goes to the farthest corner of the Epistle and turns his face towards the people, and the Clerk holds the Missal before him.

4. The Celebrant uncovers with his right hand the summit of the cross as far as the transverse exclusively, and elevating the cross a little with both hands reads with a low voice: *Ecce lignum crucis*, &c., and the Clerks continue in the same voice, *in quo salus mundi pependit.* And all then except the Celebrant genuflecting, the Clerks add; *Venite adoremus*, and then rise.

5. The Celebrant at a nearer part of the Epistle corner uncovering the right arm of the cross and the head of the crucifix, and raising the cross and his voice higher than before, says a second time: *Ecce lignum crucis.*

6. The Clerks continue: *in quo salus mundi pependit*, and successively: *Venite adoremus*, and all genuflect as before.

7. Finally the Celebrant at the centre of the Altar uncovering the whole cross, and raising his hand and voice still higher, says a third time: *Ecce lignum crucis.*

8. The Clerks continue, answer and genuflect as before.

9. The third Clerk places the silver dish at the left side of the cushion, and the first deposits the Missal upon the stand, and the Processional cross and all the other crosses in the church are uncovered.

10. The Celebrant descending by the Gospel side devoutly carries the cross elevated in both hands to the place prepared.

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11. There kneeling down he places the cross upon the cover put over the cushion and secures it with ties.

12. He rises, and having made a genuflection goes to the plane corner of the Epistle, and there seated on a stool he puts off his shoes with the assistance of the Clerks.

13. The Celebrant goes barefoot to adore the cross, which adoration he performs a first, second and third time at proper intervals of distance: he makes his offering of money, and kisses the cross.

14. He rises up, and having made a genuflection to the cross, returns to the seat at the plane of the Epistle and puts on his shoes.

15. The Clerks also put off their shoes, and adore the cross after the Celebrant, before any of the people, in the same manner as done by the Celebrant, and returning to their places put on their shoes.

16. After the Clerks the Associates cum saccis, if there be any present, will make their adoration, then the males, and lastly the females: all approaching two and two devoutly and reverently.

17. In the meantime the first Clerk assists the adorers, and the second and third Clerk join the Celebrant, and with a firm and distinct voice recite with him the Reproaches as follow.

The Reproaches to be recited by the Celebrant and second and third Clerks.

Cel. Populo meus, quid feci tibi ? aut in quo contristavi te ? Responde mihi.	*Cel.* My people, what have I done to thee ? or in what have I grieved thee ? Answer me.
Quia eduxi te de terra Ægypti : parasti crucem Salvatori tuo.	Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.
2 *Clerk.* Agios o Theos.	2 *Clerk.* Holy God.
3 *cl.* Sanctus Deus.	3 *cl.* Holy God.
2 *cl.* Agios ischyros.	2 *cl.* Holy and strong.

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3 *cl.* Sanctus fortis.

2 *cl.* Agios athanatos, eleison imas.

3 *cl.* Sanctus immortalis, miserere nobis.

cel. Quia eduxi te per desertum quadraginta annis: et manna cibavi te, et introduxi te in terram satis bonam, parasti crucem Salvatori tuo.

2 *cl.* Agios o Theos.

3 *cl.* Sanctus Deus.

2 *cl.* Agios ischyros.

3 *cl.* Sanctus fortis.

2 *cl.* Agios athanatos, eleison imas.

3 *cl.* Sanctus immortalis, miserere nobis.

cel. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam: et tu facta es mihi nimis amara: aceto namque sitim meam potasti: et lancea perforasti latus Salvatori tuo.

2 *cl.* Agios o Theos.

3 *cl.* Sanctus Deus.

2 *cl.* Agios ischyros.

3 *cl.* Holy and strong.

2 *cl.* Holy and immortal God, have mercy upon us:

3 *cl.* Holy and immortal God, have mercy upon us.

cel. Because I have led thee thro' the desert forty years: and fed thee with manna, and brought thee into an excellent land, thou hast prepared a cross for thy Saviour.

2 *cl.* Holy God.

3 *cl.* Holy God.

2 *cl.* Holy and strong God.

3 *cl.* Holy and strong God.

2 *cl.* Holy and immortal God, have mercy upon us:

3 *cl.* Holy and immortal God, have mercy upon us.

cel. What more could I do for thee, that I have not done? I planted thee a most beautiful vine: and thou hast proved exceeding bitter to me: for in my thirst thou gavest me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

2 *cl.* Holy God.

3 *cl.* Holy God.

2 *cl.* Holy and strong God.

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3 *cl.* Sanctus fortis.

2 *cl.* Agios athanatos, eleison imas.

3 *cl.* Sanctus immortalis, miserere nobis.

Secunda Pars.

cel. Ego propter te flagellavi Ægyptum cum primogenitis suis: et tu me flagellatum tradidisti.

2 & 3 *cl.* Populo, &c.

cel. Ego eduxi te de Ægypto, demerso Pharaone in mare Rubrum: et tu me tradidisti principibus sacerdotum.

2 & 3 *cl.* Populo, &c.

cel. Ego ante te aperui mare: et tu aperuisti lancea latus meum.

2 & 3 *cl.* Populo, &c.

cel. Ego ante te præivi in columna nubis: et tu me duxisti ad prætorium Pilati.

2 & 3 *cl.* Populo, &c.

cel. Ego te pavi manna per desertum: et tu me cecidisti alapis et flagellis.

2 & 3 *cl.* Populo, &c.

cel. Ego te potavi aqua salutis de petra: et tu me potasti felle et aceto.

3 *cl.* Holy and strong God.

2 *cl.* Holy and immortal God, have mercy upon us:

3 *cl.* Holy and immortal God, have mercy upon us:

Second Part.

cel. For thy sake I have scourged Egypt with her first-born: and thou hast delivered me to be scourged.

2 & 3 *cl.* My people, &c.

cel. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea: and thou hast delivered me over to the chief priests.

2 & 3 *cl.* My people, &c.

cel. I opened the sea before thee: and thou with a spear hast opened my side.

2 & 3 *cl.* My people, &c.

cel. I went before thee in a pillar of a cloud: and thou hast brought me to the palace of Pilate.

2 & 3 *cl.* My people, &c.

cel. I fed thee with manna in the desert: and thou hast beaten me with buffets and scourges.

2 & 3 *cl.* My people, &c.

cel. I gave thee wholesome water to drink out of the rock: and thou hast given me gall and vinegar.

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2 & 3 *cl.* Populo, &c.

cel. Ego propter te Chananæorum reges percussi: et tu percussisti arundine caput meum.

2 & 3 *cl.* Populo, &c.

cel. Ego dedi tibi sceptrum regale: et tu dedisti capiti meo spineam coronam.

2 & 3 *cl.* Populo, &c.

cel. Ego te exaltavi magna virtute: et tu me suspendisti in patibulo crucis.

2 & 3 *cl.* Populo.

Tertia Pars.

cel. Crucem tuam adoramus, Domine: et sanctam resurrectionem tuam laudamus, et glorificamus: ecce enim propter lignum venit gaudium in universo mundo.

Psalmus. Deus misereatur nostri, et benedicat nobis:

2 & 3 *cl.* Illuminet vultum suum super nos, et misereatur nostri.

cel. Ant. Crucem tuam, &c.

2 & 3 *cl.* ✠ Crux fidelis inter omnes!

Arbor una nobilis:

Nulla silva talem profert

Fronde, flore, germine.

2 & 3 *cl.* My people, &c.

cel. For thy sake I struck the kings of the Chananites: and thou hast struck my head with a reed.

2 & 3 *cl.* My people, &c.

cel. I gave thee a royal sceptre: and thou hast given me a crown of thorns.

2 & 3 *cl.* My people, &c.

cel. I have exalted thee with great strength: and thou hast hanged me on the gibbet of the cross.

2 & 3 *cl.* My people, &c.

Third Part.

cel. We adore thy cross, O Lord: and we praise and glorify thy holy resurrection: for by the wood of the cross the whole world is filled with joy.

Psalm. Let God have mercy on us, and bless us:

2 & 3 *cl.* Let his countenance enlighten us: and let him have mercy on us.

cel. Ant. We adore, &c.

2 & 3 *cl.* O Faithful cross! O noblest tree!

In all our woods there's none like thee:

No earthly groves, no shady bow'rs

Produce such leaves, such fruit, such flowers.

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* Dulce lignum, dulces clavos,
Dulce pondus sustinet.

Sweet are the nails, and sweet the wood,
That bears a weight so sweet and good.

cel. Pange, lingua, gloriosi
Lauream certaminis,

Et super crucis trophæo

Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

cel. Sing, O my tongue, devoutly sing,
The glorious laurels of our king,
Sing the triumphant victory
Gain'd on a cross erected high:
Where man's Redeemer yields his breath,
And dying conquers hell and death.

2 & 3 *cl.* Crux fidelis &c.

2 & 3 *cl.* O faithful cross, &c.

cel. De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis

In necem morsu ruit;

Ipse lignum tunc notavit,
Damna ligni ut solveret.

cel. With pity our Creator saw
His noble work transgress his law,
When our first parents rashly eat
The fatal tree's forbidden meat;
He then resolv'd the cross' wood
Should make that wood's sad damage good.

2 & 3 *cl.* Dulce lignum, &c.

2 & 3 *cl.* Sweet are the nails, &c.

cel. Hoc opus nostræ salutis,
Ordo depoposcerat;

Multiformis proditoris

cel. By this wise method God design'd,
From sin and death to save mankind;
Superior art with love combines,

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Ars ut artem falleret :
Et medelam ferret inde,
Hostis unde læserat.

And arts of Satan countermines :
And where the traitor gave the wound,
There healing remedies are found.

2 & 3 *cl.* Crux fidelis &c.

2 & 3 *cl.* O Faithful cross, &c.

cel. Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis conditor;
Atque ventre virginali
Carne amictus prodiit.

cel. When the full time decreed above
Was come, to show this work of life,
Th' eternal Father sends his Son,
The world's Creator from the throne :
Who on our earth this vale of tears,
Cloth'd with a Virgin's flesh appears.

2 & 3 *cl.* Dulce lignum, &c.

2 & 3 *cl.* Sweet are the nails, &c.

cel. Vagit infans inter arcta,
Conditus præsepia :
Membra pannis involuta
Virgo mater alligat :
Et Dei manus, pedesque
Stricta cingit fascia.

cel. Thus God made man an infant lies,
And in a sordid manger cries :
His sacred limbs by Mary bound,
The poorest tatter'd rags surround :
And God's incarnate feet and hands
Are closely wrapped in swathing bands.

2 & 3 *cl.* Crux fidelis &c.

2 & 3 *cl.* O faithful cross, &c.

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cel. Lustra sex qui jam peregit,
Tempus implens corporis:
Sponte libera Redemptor
Passioni deditus;

Agnus in crucis levatur

Immolandus stipite.

2 & 3 *cl.* Dulce lignum, &c.

cel. Felle potus ecce languet;
Spina, clavi, lancea

Mite corpus perforarunt,
Unda manat, et cruor:

Terra, pontus, astra, mundus,
Quo lavantur flumine?

2 & 3 *cl.* Crux fidelis, &c.

cel. Flecte ramos arbor alta,
Tensa laxa viscera,

Et rigor lentescat ille,

Quem dedit nativitas:

Et superni membra Regis,
Tende miti stipite.

cel. Full thirty years were freely spent
In this our mortal banishment:
And then the Son of Man decreed:
For the lost sons of men to bleed;
And on the cross a victim laid,
The solemn expiation made.

2 & 3 *cl.* Sweet are the nails, &c.

cel. Gall was his drink; his flesh they tear
With thorns and nails, a cruel spear
Pierces his side, from whence a flood
Streams forth of water mixed with blood:
With what a tide are wash'd again
The sinful earth, the stars and main?

2 & 3 *cl.* O faithful cross, &c.

cel. Bend, tow'ring tree, thy branches bend,
Thy native stubbornness suspend;
Let not stiff nature use its force,
To weaker sap have now recourse:
With softest arms receive thy load,
And gently bear our dying God.

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2 & 3 *cl.* Dulce lignum, &c.

cel. Sola digna tu fuisti
Ferre mundi victimam;
Atque portum præparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus agni corpore.

2 & 3 *cl.* Crux fidelis &c.

cel. Sempiterna sit beatæ
Trinitati gloria;
Æqua Patri, Filioque,
Par decus Paraclito:
Unius, Trinique nomen
Laudet universitas. Amen.

2 & 3 *cl.* Dulce lignum, &c.

2 & 3 *cl.* Sweet are the nails, &c.

cel. On thee alone the Lamb was slain,
That reconcil'd the world again;
And when on raging seas was tost
The shipwreck'd world and mankind lost,
Besprinkled with his sacred gore,
Thou safely brought'st them to the shore.

2 & 3 *cl.* O faithful cross, &c.

cel. All glory to the sacred Three,
One undivided Deity;
To Father, Holy Ghost, and Son,
Be equal praise and homage done.
Let the whole universe proclaim
Of One and Three the glorious name. Amen.

2 & 3 *cl.* Sweet are the nails, &c.

18. Towards the end of the adoration the first Clerk lights the candles at the Altar, and the third removes the Book-stand and Missal from the Altar.

19. Then the second and third Clerk advance by the plane of the Altar, one to the Gospel, the other to the Epistle side, and unfold the altar cloth.

20. This done, the second Clerk carries to the Altar a Burse containing a Corporal, and a Mudatory.

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21. The third Clerk places the Missal and stand upon the Altar at the Gospel side, open and inclining inward as at mass.

22. When the adoration is concluded, the Celebrant will convey the cross to the Altar with suitable genuflections.

23. The Clerks remove the carpet, cushion, cover, and dish, and fire is put in the Thurible.

24. The Celebrant being at the stool on the plane of the Epistle resumes his Chasuble, and with his head uncovered goes before the Altar.

§ III.—On the Procession to the Sepulchre, and return to the Altar with the Blessed Sacrament.

1. The Celebrant being before the Altar, puts Incense in the Thurible without the blessing, or kisses of the hand.

2. The Procession to the chapel, where the B. Sacrament is kept, is in this order—

The Thurifer.

The Processional Cross uncovered and borne by the third Clerk.

The Celebrant in his Chasuble, having the second Clerk on his left hand in advance of him.

3. At the Chapel the Cross is stationed opposite the Altar.

4. The Celebrant, having made a genuflection on the plane of the chapel, kneels down on the first step of the Altar, and with all his attendants prays for a short time.

5. He rises, opens the Tabernacle, genuflects, descends one step, and standing puts incense in the thurible without blessing or kisses of the hand: the candles are lighted for the Procession, and the Canopy got in readiness.

6. The Celebrant kneeling on the top step incenses the B. Sacrament in the Tabernacle: he rises, and

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having made a genuflection, takes the Chalice out of the Tabernacle and places it upon the Altar.

7. He genuflects, closes the Tabernacle, where the Pix with Particles is left; again genuflects, and descends one step.

8. Kneeling on the top step he receives the Superhumerale, rises, and after genuflecting, takes the Chalice into his hands standing, as yesterday, and the second Clerk covers it with the end of the Superhumerale.

9. The Celebrant turns his back to the Altar, and with his face towards the Procession begins in a firm voice: *Vexilla regis prodeunt*, &c., which he continues with the second Clerk as follows:—

Vexilla regis prodeunt:	Behold the royal ensigns fly,
Fulget crucis mysterium:	Bearing the cross' mystery:
Qua vita mortem pertulit,	Where life itself did death endure,
Et morte vitam protulit.	And by that death did life procure.
2. Quæ vulnerata lanceæ	2. A cruel spear let out a flood
Mucrone diro criminum,	Of water mixed with saving blood,
Ut nos lavaret sordibus,	Which gushing from the Saviour's side,
Manavit unda et sanguine,	Drown'd our offences in the tide.
3. Impleta sunt quæ concinit	3. The mystery we now unfold,
David fideli carmine,	Which David's faithful verse foretold,
Dicendo nationibus,	Of our Lord's kingdom, whilst we see
Regnavit a ligno Deus.	God ruling nations from a tree,
4. Arbor decora et fulgida,	4. O lovely tree, whose branches wore
Ornata regis purpura,	The royal purple of his gore.

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Electa digno stipite	How glorious does thy body shine,
Tam sancta membra tangere ?	Supporting members so divine ?
5. Beata, cujus brachiis	5. The world's blest balance thou wert made,
Pretium pependit sæculi,	Thy happy beam its purchase weigh'd,
Statera facta corporis,	And bore his limbs, who snatch'd away
Tulitqæ prædam tartari.	Devouring hell's expected prey.
6. O crux ave spes unica,	6. Hail, cross, our hope, on thee we call,
Hoc passionis tempore :	Who keep this mournful festival :
Piis adauge gratiam,	Grant to the just increase of grace,
Reisque dele crimina.	And every sinner's guilt efface.
7. Te, fons salutis Trinitas,	7. Blest Trinity, we praises sing
Collaudet omnis spiritus :	To thee, from whom all graces spring :
Quibus crucis victoriam	Celestial crowns on those bestow,
Largiris, adde præmium. Amen.	Who conquer by the cross below. Amen.

10. The Procession returns to the Altar in the following order :—

The Processional Cross borne by the third Clerk.

The Thurifer continually incensing.

The Celebrant under the canopy having the second Clerk at his left hand.

11. In the Sepulchre are left four candles burning.

12. The Processional Cross is placed near the Credence Table.

13. The Canopy is taken down before the Rails and conveyed to some convenient place.

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14. The Celebrant ascends the Altar and places the Chalice upon the Corporal: he then genuflects, rises, and descends the first altar step.

15. He puts off the Superhumerale, and standing puts incense into the Thurible without blessing and the kisses of the hand: then kneeling down on the top step he incenses the B. Sacrament.

§ IV.—On the remainder of the Office and Function of this day.

1. The Celebrant rises, approaches the Altar, and genuflects: he then loosens and removes the Veil from the Chalice, and lays the Paten on the Corporal.

2. He takes hold of the Chalice, and deposits out of it the Sacred Host upon the Paten: then taking up the Paten with both hands, he turns the Host on to the Corporal, neither saying anything nor making any crosses: and he places the Paten in the usual place, only *upon* and *not under* the Corporal.

3. The Celebrant, having made a genuflection, takes the Chalice and goes towards the Epistle corner: there holding the Chalice in his left hand he pours in wine and water without blessing or saying anything.

4. The Chalice is not wiped, but is placed on the side of the Corporal.

5. The Celebrant goes to the centre, and having made a genuflection places the Chalice in the usual place without the sign of the cross, and covers it with the Pall.

6. There standing he puts incense into the Thurible without the blessing and the kisses of the hand.

7. The Celebrant taking the Thurible genuflects and incenses the Offerings, saying in the usual manner: *Incensum istud*, &c.

8 After incensing the Offerings, he again genuflects and incenses the cross, saying: *Dirigatur Domine*, &c.; and having repeated the genuflection, continues in the ordinary form the incensing of the Altar, always genuflecting when he passes the centre.

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9. The incensing of the Altar being concluded, he delivers the Thurible into the hands of the Thurifer, saying: *Accendut in nobis*, &c., and he is not incensed.

10. The Celebrant thereupon, observing not to turn his back to the B. Sacrament, descends from the top to the second step, and at a little distance from the Altar on the Epistle corner, with his face turned towards the people, washes his hands without saying anything.

11. He returns to the centre of the Altar, genuflects, rises, and with his hands joined upon the Altar and moderately inclined says in a low but audible voice: *In spiritu humilitates*, &c.

12. The Celebrant kisses the Altar, genuflects, and turning to the people at the Gospel corner says: *Orate fratres*, and returns the same way without turning round, and again genuflects.

13. The answer *Suscipiat* is not made.

14. The Celebrant, with his hands joined before his breast, says in the ferial tone: *Oremus: Præceptis salutaribus*, &c., and whilst saying *Pater noster* he extends his hands.

15. The Clerks answer: *Sed libera nos a malo*, and the Celebrant *Amen* in a whisper: and still holding his hands extended he adds in the former ferial tone, *Libera nos*, &c., and the Clerks answer at the end, *Amen*.

16. The Celebrant genuflects, rises, uncovers the Chalice, puts the Paten under the Host, and holding the Paten in his left hand upon the Altar, elevates with his right hand the Host, so that it may be seen by all.

17. The Celebrant immediately lowers the Host over the Chalice, which is already uncovered, and divides it into three parts in the usual way without saying anything: he puts the last part into the Chalice as usual, but says nothing and does not make the crosses.

18. The Chalice being covered he genuflects, and then rising with his hands joined upon the Altar and his body inclined, says in secret, *Percepti corporis*, &c., omitting the other two prayers.

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19. The Celebrant again genuflects: then taking the Paten with the Host as usual he says: *Panem cœlestem*, &c. *Domine non sum dignus*, &c., striking his breast thrice in the accustomed way.

20. He signs himself with the Host, saying: *Corpus Domini nostri*, &c., and communicates himself.

21. After a short meditation, he uncovers the Chalice, and genuflects.

22. Rising up and gathering the fragments as usual, he takes the Chalice in both hands without saying anything or signing himself and receives from it reverently the particle of the Host with the wine.

23. Omitting the first ablution, the Celebrant washes his fingers in the usual manner over the Chalice with wine and water,

24. In the meantime all the assistants rise up, and the candles are extinguished.

25. The Celebrant, after taking the ablution at the centre of the Altar, wipes the Chalice, covers it neatly with a small black veil, and inclining with his hands joined before his breast says in secret: *Quod ore sumpsimus*, &c.

26. The Celebrant descending to the plane of the Altar. and having along with the Clerks made a genuflection to the cross, returns with his head covered to the Sacristy.

28. There he puts off his mass vestments, and over his surplice takes a white stole.

§ V.—On re-conveying the Pix.

1. The Celebrant, preceded by the first Clerk carrying a Superhumerale, and the two others with candles goes to the Sepulchre, where the Pix remains.

2. Having genuflected on the plane, he kneels down on the lowest step and prays for a short time.

3. He rises up, ascends to the Altar, opens the Tabernacle, genuflects, takes out the Pix, and places it upon the Corporal and again genuflects.

4. Descending one step he kneels down on the top step, and receives the Superhumerale from the first Clerk.

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5. He ascends to the Altar, genuflects, and with his hands veiled takes hold of the Pix, and preceded by the Clerks with lighted candles, conveys the Pix to be kept in a Tabernacle placed upon the Altar of some remote Chapel of the Church, or (*what is more proper*) in the Sacristy.

6. The usual genuflections are observed towards the Pix, and a lamp is kept continually burning before it.

7. When the Pix has been disposed of; all kneel down, and pray for a short time.

8. Finally all the candles are extinguished at the Altar, and everything restored to its proper place.

9. If however there be not a Sacristy or remote Chapel as above, then the Pix may remain in the place where the Chalice had been kept, and a lamp burning before it.

TITLE VI.

ON HOLY SATURDAY.

CHAPTER I.

THE THINGS TO BE PREPARED FOR ALL THE FUNCTIONS OF THIS DAY.

Outside the Principal Door.

1. *A Table with a white cover, and upon it:—*
2. *A small Book-stand with a Missal.*
3. *A Silver Plate with five grains of Incense.*
4. *A Thurible with Boat and Incense.*
5. *A Vessel of Holy Water with Aspersorium.*
6. *A white Maniple, Stole, and Dalmatic.*

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7. *A Lantern with a candle in it.*

8. *Also near the Table a Tripod supporting a Chafing-dish, in which there must be charcoal to be lighted for the new fire.*

9. *Iron tongs.*

10. *An ornamented Reed with three candles at its summit.*

At the High Altar.

1. *A Crucifix and candlesticks as on festivals.*

2. *A double antipendium or frontal, white underneath, purple above.*

3. *A wooden foot or marble base at the Gospel side for securing the reed.*

4. *A book-stand for the Præconium.*

5. *A candle to be blessed fixed in a large candlestick on the Gospel side, having the wick so prepared that it may be quickly lighted, and five holes in it in the form of a cross.*

6. *The lamps trimmed.*

At the Credence Table of the High Altar.

1. *A Table covered with a white cloth.*

2. *A Missal for the Præconium and Mass.*

3. *A Chalice with white ornaments.*

4. *A stand with cruets of wine and water and Lavabo.*

In the Sacristy.

1. *Four surplices for Clerks: An Amice, Girdle, Stole and purple Cope, and purple Maniple, Stole and Chasuble.*

2. *A white Maniple, Stole and Chasuble.*

3. *A white Superhumerale.*

4. *Candles for the conveying of the Pix.*

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IN THE BAPTISTRY, IF THERE BE ONE.

1. *A table covered with a white cloth for a Credence Table.*
2. *Two towels.*
3. *A vessel for Holy Water and an Aspersorium.*
4. *Vessels to take water out of the font.*
5. *The oils of chrism and catechumens.*
6. *Vessels for washing the hands and a little bread.*
7. *Tow for wiping the hands after touching the holy oils.*

CHAPTER II.

ON THE SACRED RITES TO BE PERFORMED ON HOLY SATURDAY.

§ I.—ON THE BEGINNING OF THE OFFICE TO THE BLESSING OF THE CANDLE.

1. Outside the church new fire is struck from flint, and charcoal is lighted in the chafing-dish.
2. At the proper hour, *four Clerks* put on their surplices in the Sacristy, and arrange all things in their places.
3. On the signal being given with a rattle, the Celebrant, having washed his hands, puts on an Amice, Alb, Girdle, Stole and purple Cope.
4. They go in procession to the principal door in this order:—

The first Clerk with his hands joined.
The third Clerk with the Processional Cross.
The Celebrant between the second and fourth Clerks.

5. The Clerk with the cross stations himself outside the door in the threshold, with his back to the door and the face of the crucifix towards the Celebrant.
6. The Celebrant stands before the table placed between himself and the cross.

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7. There reading from the Missal upon the stand, he blesses the fire with the three prayers: then with one prayer the grains of incense.

8. Whilst the Celebrant is blessing the incense, the first Clerk takes some of the newly blessed fire with the tongs and puts it in the Thurible.

9. The Celebrant puts incense in the Thurible with the blessing and kisses of the hand and spoon: then he sprinkles the fire and grains, saying: *Asperges me*, &c., and incenses them.

10. The Thurifer on receiving back the Thurible puts more new fire into it.

11. The Celebrant, putting off his cope and purple Stole, takes a white Maniple, a Stole on his left shoulder as worn by Deacons, and a Dalmatic.

12. In the meantime the second Clerk lights a candle from the new fire, and puts it in the lantern, and the fourth takes up the plate containing the grains of incense.

13. The Celebrant again puts incense in the Thurible with the blessing and kisses of the hand and spoon, and afterwards takes the reed in his hand.

14. They go in procession to the blessing of the candle in the following order:—

The Clerk with the grains of incense to the right, and the Thurifer to the left hand.

The third Clerk with the cross.

The Celebrant with the reed, and the second Clerk with the lantern at his left hand.

15. The Clerks with the grains, thurible, and cross enter the church, and stop as soon as the Celebrant has got within the church door.

16. The Celebrant having entered the church inclines the reed, and, when one of the candles has been lighted from the lantern by the second Clerk, he genuflects, and all genuflect at the same time except the Cross-bearer.

17. The Celebrant whilst genuflecting says in a firm voice: *Lumen Christi:* he then rises up, as do also the rest, and the Clerks answer: *Deo gratias.*

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18. They proceed to the middle of the church, where the second candle is lighted, and all done as before, except that the voice is raised to a higher pitch.

19. Lastly they advance to the Altar step, where the third candle is lighted, and all is done as before, but in a still higher pitch of voice.

§ II.—On the Blessing of the Candle.

1. When the response *Deo Gratias* has been made by the Clerks after the third *Lumen Christi*, all rise up, and form a straight line before the Altar with the Celebrant in the middle.

2. The second Clerk goes and places the lantern on the Credence Table, brings the Missal for the Præconium, and delivers it to the Celebrant, who in exchange gives him the reed.

3. The Celebrant, holding the Missal in his hands, kneels down on the lowest Altar step, and without saying *Munda cor meum*, says only: *Jube Domine benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annunciem suum Paschale Præconium. Amen.*

4. Then rising up and making a reverence with all the assistants to the Altar, he goes to the book-stand prepared on the plane of the Gospel for the Præconium, in this order:—

The Thurifer, having on his right hand the fourth Clerk with the grains of incense.

The third Clerk with the cross having on his left the second Clerk with the reed.

The Celebrant with the Missal.

When they have arrived at the book-stand, all the above thus arrange themselves before it in a right line, and turning their faces the same way as the Celebrant.

1. The Celebrant places the Missal upon the stand.

2. The Clerk with the cross at the right hand of the Celebrant.

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3. The Thurifer at the right hand of the Cross-bearer.

4. The Clerk with the reed on the left.

5. The Clerk with the grains of incense on the left of the preceding.

6. The Thurifer approaches the Celebrant, who incenses the Missal lying open upon the stand, and begins the Præconium with a clear and cheerful voice.

7. At the words *Curat Imperia*, he inserts the grains of incense in this order:—

1
4 2 5
3

8. The fourth lays upon the Credence Table the plate on which the grains of incense had been placed, and brings back with him a rod with a piece of bended taper attached to its summit and takes his station as before at the left hand of the Reed-bearer.

9. At the words *Rutilans ignis accendit*, the Celebrant lights the candles from the reed.

10. At the words *Apis mater eduxit*, he pauses whilst the fourth Clerk is lighting with the taper, with light taken from the candle, the lamp or lamps throughout the church.

11. At the conclusion of the Præconium, the Celebrant closes the Missal: the second Clerk secures the reed in its place at the Gospel side: the third deposits the cross at the Epistle side.

12. Then the Celebrant, preceded by the Thurifer with the Clerk of the Grains at his left hand, and the second and third Clerks, all reverencing as they pass the Altar, returns to the Sacristy.

13. There he puts off his white vestments, and takes a purple Maniple, Stole, and Chasuble.

§ III.—On the Prophecies.

1. The Celebrant vested as above and preceded by the Clerks goes to the Altar.

2. After making a reverence to the cross, he ascends, kisses the Altar in the centre, and moves to the Epistle side.

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3. There he reads in a firm voice the twelve Prophecies, Prayers and Tracts, all genuflecting whilst he says before each prayer (the last excepted) *Flectamus genua :* and a Clerk rising up says : *Levate.*

4. The last prayer being ended, the Celebrant makes a reverence to the cross where he stands, descends to the stool on the plane of the Epistle, and puts off the Chasuble and Maniple

5. *If the church has a Baptismal Font, and the new Holy Oils have been received, the Celebrant puts on a purple Cope and sits down. If there be not a Font, he goes without his Chasuble before the Altar to say the Litanies as below.* § V.

6. That there may be nothing deficient in this Memorial, we will proceed to the Rite of Blessing the Font.

§ IV. On the Blessing of the Font.

1. Whilst the Celebrant is seated, as above, the first Clerk takes the candle from the candlestick and goes before the Altar.

2. The third Clerk takes the cross, and likewise goes before the Altar.

3. The other two Clerks attend the Celebrant.

4. The Celebrant rising up begins in a firm tone of voice the Tract: *Sicut Cervus,* &c., as below, and continues it slowly with his Clerks.

5. When the Tract is commenced, all proceed to the Font, making a reverence to the Altar, in this order :—

The Clerk with the Candle.

The Clerk with the Cross.

The Celebrant between his Clerks, with his head covered reciting the Tract.

Sicut cervus desiderat ad fontes aquarum: ita desiderat Anima mea ad te Deus.	As the hart pants after the fountains of water: so my soul pants after thee, O God.
Stivit anima mea ad Deum vivum: quando	My soul hath thirsted for the living God: when

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veniam et apparebo ante faciem Dei ?

Fuerunt mihi lachrymæ meœ panes die ac nocte, dum dicitur mihi per singulos dies: ubi est Deus tuus ?

shall I come and appear before the face of God ?

My tears have been my bread day and night, while they say to me every day : where is thy God ?

6. All stop before the rails of the Font, and the Tract being concluded, the Celebrant, standing with his face towards the Cross, says: *Dominus vobiscum*, and the Prayer: *Omnipotens sempiterne Deus*, &c. the fourth Clerk holding the Book.

7. The Clerk with the candle and the cross-bearer enter within the rails of the Font, if there be room : and in any case they must always face the Celebrant.

8. The Celebrant draws near the Font, and says the second Prayer, and the Preface, as in the Missal, always holding his hands joined.

9. During the Preface, at the places assigned by the Rubrics, he does the following :—

First. After the words : *Gratiam de Spiritu Sancto,* he divides the water with his right hand, in the form of a cross, and immediately dries his hand.

Second. After the words: *Non inficiendo corrumpat:* he touches the water with his hand and dries it.

Third. After the words: *Indulgentiam consequatur,* he makes three crosses over the Font with his right hand.

Fourth, After the words: *Super te ferebatur,* he divides the water with his right hand, and throws some towards the four quarters of the world, east, west, north and south, in this form :

1

3 4

2

Fifth. After the words: *In nomine Patris,* &c. he alters his voice to the tone of a lesson.

Sixth. After the words: *Tu benignus adspira,* &c.: he breathes thrice upon the water in the form of a cross.

Seventh. After the words: *Purificandis mentibus efficaces :* he immerses a little of the Candle in the

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water, saying, *Descendat in hanc plenitudinem*, &c. and withdraws it. He immerses it a second time deeper, and in a rather deeper tone repeats: *Descendat in hanc*, &c. He immerses it a third time to the bottom, and in a still deeper tone repeats: *Descendat*, &c. and does not withdraw the candle.

Eighth. He immediately breathes on the water in the form of a Trident as described in the Missal, and continues, *Totamque hujus aquæ*, &c.

Ninth. After the words: *Fæcundat effectu*, he withdraws the Candle, which is dried with a cloth.

Tenth. He continues the Preface, which he concludes with a lower voice, saying *Per Dominum nostrum* &c, and those around answer: *Amen.*

Eleventh. The second Clerk gets a vessel and with it draws some water from the Font.

Twelfth. The Celebrant, with the Aspersorium dipped in the water of the Font sprinkles himself and the by-standers: Then attended by his two Clerks, he sprinkles all the people with the same water, and returns to the Font.

Thirteenth. Some of the water is now drawn from the Font for the Holy Water vessels, for the blessings of houses and eatables, and for the aspersion of the following day.

Fourteenth. The Celebrant going to the Font pours into the water Oil of Catechumens in the form of a cross, saying: *Sanctificetur*, &c.

Fifteenth. He then pours Chrism in like manner, saying: *Infusio Chrismatis* &c.

Sixteenth. Finally, he pours both the oils together in the form of a cross, saying: *Commixtio Chrismatis* &c.

Seventeenth. He mixes with the water the oils which he has poured in with his hand, and disperses it through the whole Font.

Eighteenth. He wipes his hand with cotton wool, and then purifies his hands with water and bread crumbs.

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§ V.—On the Litanies with Mass and Vespers.

1. The clerk with the candle and the cross-bearer lead the way, and the Celebrant with his Clerks follows and returns to the Altar.

2. The candle is fixed in its stand, and the cross is conveyed to the Epistle corner.

3. The Celebrant standing before the Altar takes off his Cope only.

4. All kneel down, and he recites the Litanies from a Missal placed before him on a stool.

5. The Clerks answer, and repeat all that is said by the Celebrant.

6. At the verse *Peccatores,* the purple antipendium is taken off the Altar, the candles are lighted and Flower Vases placed between the candlesticks.

7. The Celebrant continues the Litanies as far as *Christe exaudi nos* inclusively.

8. The Celebrant rises up, and preceeded by the Clerks goes into the Sacristy, where taking off the purple stole he puts on a white Maniple, Stole and Chasuble.

9. The Celebrant accompanied by the clerks as before returns to the Altar, at the foot of which he makes the confession as usual with the Psalm : *Judica me, Deus* &c. and *Gloria Patri.*

10. He ascends to the Altar, and having ended the prayer *Aufer a nobis* &c., in the centre he says immediately *Kyrie Eleison,* as is always done when there is no Introit.

11. At the *Gloria in excelsis,* the bells, which until now had been silent, are rung.

12. After the Epistle the Celebrant says thrice *Alleluia* gradually raising his voice each time, and the clerks repeat it after each in the same tone; the Celebrant then proceeds to say the Verses and Tract.

13. *Credo* is not said, nor is an Offertory read after the *Dominus vobiscum.* There is no *Agnus Dei:* neither is the kiss of peace given.

14. Instead of the Antiphon *Communio,* Vespers are said, as in the Missal, viz :—

15. The Celebrant at the Epistle corner says the Antiphon *Alleluia* &c, and with the Clerks says the

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Psalm *Laudate* &c, at the end of which Alleluia is repeated.

16. He then says the Antiphon *Vespere autem* &c, with the canticle *Magnificat.*

17. Having repeated the Antiphon *Vespere* &c, the Celebrant goes to the middle of the Altar, kisses it, and turning to the people says: *Dominus vobiscum,* and then the prayer at the usual place on the Epistle side.

18. After *Ite Missa est,* is added *Alleluia, Alleluia.*

19. When he has said the Gospel of St. John, he returns to the Sacristy, and takes off his Mass vestments.

§ VI.—On re-conveying the Pix.

1. The Celebrant puts over his Surplice a white Stole, and preceeded by two clerks with candles, and another with a Burse of Corporals and a Superhumerale, goes to the place where the Pix with Particles is put.

2. There observing the due genuflections, he takes up the Pix with his hands veiled and conveys it to the Tabernacle where it is usually kept.

3. He returns to the Sacristy, where he lays aside his sacred vestments, reads the Antiphon *Trium puerorum* with *Alleluia,* and the Canticle, Psalm and Prayers for his thanksgiving.

4. In the mean time the Clerks extinguish the candles at the Altar.

5. The three candles at the summit of the Reed are also extinguished, which are lighted no more. and the Reed itself removed altogether.

6. The Paschal candle is likewise extinguished. This however is left in its place, and is lighted at Mass on all the Sundays and Festivals of our Lord and Saint's Days of obligation, until the Feast of the Ascension inclusively, on which day as soon as the Gospel is concluded the candle is extinguished, and after Mass it is removed from the stand and kept to be lighted on the Eve of Penticost during the Blessing of the Font.

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Having thus far Sanctified this Holy Saturday with many sacred Rites and ushered in the Paschal mysteries. let all prepare to welcome with equal religious fervour the day of the Lord's Resurrection—that Day which, according to St, Gregory, *enobles the whole year, is the light of all Months, the joy of all Days, and the splendor of all hours.* It is the Day which the Lord hath made: let us be glad and rejoice thereon aided by the merits and intercession of the most exalted Mary Mother of God, whom may we all with St. Methodious find to be *our ineffable joy.* Amen.

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ERRATA.

PAGE 10, last line, for "*aad*" read "*and*"
—— 11, first line, for "*cover*" read "*Antipendium or frontal*"
—— 16, ¶ 15, for "*rom*" read "*from*"
—— 41, § III, ¶ 1, for "*kisses the hand*" read "*kisses of*"

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